STUDENT'S COMPANION

TO

REV. T L WELLS PATHMALA

PART III

Price 0 5-0.

A STUDENT'S COMPANION
TO
ENGLISH EXERCISES PART III

EXERCISE I.

Shall — પહેલા પુરૂષમાં માત્ર ભવિષ્યકાળનો અર્થ બતાવે છે. બીજા પુરૂષમાં હુકમ, વચન, ધમકી કે નક્કીપણું બતાવે છે. ત્રીજા પુરૂષમાં પણ હુકમ, વચન, ધમકી કે નક્કીપણું બતાવે છે.

Will — પહેલા પુરૂષમાં ઇચ્છા કે નક્કીપણું બતાવે છે. બીજા પુરૂષમાં માત્ર ભવિષ્યકાળનોજ અર્થ બતાવે છે. ત્રીજા પુરૂષમાં પણ માત્ર ભવિષ્યકાળનોજ અર્થ બતાવે છે.

1 The sun will rise at five o'clock to-morrow. 2 Thou shalt not (હુકમ બતાવે છે માટે shall) steal, such is the commandment of God. 3 We shall be much pleased to see you. 4 If I eat so much, I shall die. 5 If you use bad language, I will punish you. 6 Sir, I will study hard from to-day. 7 I will buy your house. 8 If you study hard, you will be promoted to a higher class. 9 If you stand first in the examination, you will get a prize. 10 I shall be eight years old on the 15th of June. 11 If you do not help us, we shall not be able to prepare this lesson in time. 12 I shall wait for you at this place; when will you come? 13 Do not read too fast. 14 Laloo, you read too slowly. 15 If you read too fast or too slow[illegible] will

form a bad habit. 16 Sorab, you read too loudly. 17 Some boys read too slowly. 18 If you form a bad habit in childhood, it will be difficult to correct it. 19 If thou eatest this fruit, thou shalt die. 20 Those boys who are absent shall be fined, 21 I hope, that patient will soon recover. 22 No, the physician thinks that he will not recover. 23 Now you will not find any mistake in my essay, because the teacher has corrected it. 24 God has given talents to all, more to some and less to others; how will you use your powers? 25 I shall use my powers in doing acts of goodness and benevolence.

EXERCISE II.

સૂચના–પ્રશ્નાર્થ વાક્યોમાં માત્ર ભવિષ્યકાળજ બતાવવો હોય તો પહેલા અને બીજા પુરૂષમાં shall અને ત્રીજા પુરૂષમાં will વપરાય છે. ૨ પણ ભવિષ્યકાળ સાથે સામા માણસની મરજી કે ઇચ્છા પુછવાનો ભ વ બતાવવો હોય તો પહેલા અને ત્રીજા પુરૂષમાં shall અને બીજા પુરૂષમાં will વપરાય છે.

1 When will you call on us? 2 We shall call on you at this time to-morrow. 3 When will you come back? 4 I have some important business, so I shall come back in half an hour; I shall not be able to come earlier. 5 Shall he call on you at dawn of day? 6 Yes, I get up before sunrise. 7 When will your school be closed? 8 The head master says that holidays will begin

from the day after to-morrow. 9 Perhaps I shall go to Bombay during holidays, where will you go? 10 I think I shall have to stay here because my brother is to come from Bombay during holidays. 11 Will you have to stay here the whole month? 12 He comes late every day, I think he will be fined. 13 The teacher once said, 'Boys who come late will be punished.' 14 Shall we have also to pay a fine? 15 If we go to the sea-shore, we shall get pure air. 16 A horse said to a man, "I have to punish that boar, because he has insulted me; will you not help me?" 17 The man replied "No, friend." 18 The horse said, "will you be killed in fighting with a boar? shall not both of us be a match for him?" 19 The man said, 'yes, no doubt we shall be a match for him, but afterwards you shall have to come to my stable with me and you shall have to stay only there." 20 The horse replied, 'No friend, I do not want your help; if I lose my freedom in taking revenge, what shall it profit me?'

1 નિશ્ચય બતાવે છે. 2 નક્કીપણું બતાવે છે. 3 માત્ર ભવિષ્યકાળ બતાવે છે. 4 સાદો ભવિષ્યકાળ બતાવે છે. 5 સાદો ભવિષ્યકાળ બતાવે છે. 6 હુકમ બતાવે છે. 7 ઇચ્છા, મરજી બતાવે છે. 8 નક્કીપણું બતાવે છે. 9 સાદો ભવિષ્યકાળ બતાવે છે. 10 સાદો ભવિષ્યકાળ બતાવે છે. 11 નિશ્ચય બતાવે છે. 12 હુકમ બતાવે છે. 13 સામા માણસની મરજી પૂછે છે. 14 માત્ર ભવિષ્યકાળ બતાવે છે. 15 માત્ર ભવિષ્યકાળ

બતાવે છે. 16 જરૂરીયાત બતાવે છે. 17 સામા માણસની મરજી પુછે છે. 18 જરૂરીયાત, ફરજ બતાવે છે. 19 માત્ર ભવિષ્યકાળ બતાવે છે. 20 મરજી, ઇચ્છા બતાવે છે. 21 મરજી, હુકમ બતાવે છે. 22 માત્ર ભવિષ્યકાળ બતાવે છે. 23 નિશ્ચય બતાવે છે. 24 નક્કીપણું. બતાવે છે. 25 નક્કીપણું, નિશ્ચય બતાવે છે.

EXERCISE III.

1 If I write. 2 If thou speakest. 3 If you see him. 4 Lest they fall. 5 If you do not study (b) Were you not to study. 6 If your ring is on my table, I will give it to you. 7 If you speak, you shall be turned out of (or dismissed from) the class room. 8 If I see him, I will speak to him about you. 9 If we walked. 10 Had they walked. 11 If you do not repent of your sins, God will not forgive you. 12 Though he worked hard, he did not get the prize. 13 Lest you lose your watch, I have kept it with me. 14 If you are our real friend you will help us. 15 Had you been our real friend, you would have helped us. If you brothers and sisters quarrel in the house for trifles, there will be no peace in the house. 17 Do you not know how short life is ? 18 If you knew it, you would not have sought the vain pleasures of the world. 19 I like winter very much; I wish there were winter the whole year. 20 If he does not pay in time, he shall have to go to a prison. 21 I wish you had the power to seize such rogues. 22 Though he is clever, he is idle. 23 Do not

steal even if your condition is poor. 24 Had I been in your place, I would have forgiven him. 25 Were the earth not round, the sun would rise everywhere at the same time.

1 If I talk. 2 If I be going. 3 If thou walk (& walkest) 4 If he joins his hands. 5 If it be. 6 If it would be. 7 If it is too long. 8 If it be growing too late. 9 If thou be the boy. 10 Had she written. 11 Hadst thou spoken. 12 If he has been working hard. 13 If I spoke. 14 If you sang a song. 15 If they waited for half an hour. 16 If I were. 17 If thou must. 18 If you were. 19 If they were. 20 If he were to go. 21 If thou wert to blame. 22 If he has injured himself. 23 If I should walk. 24 If he should say so. 25 If he would be out.

EXERCISE IV.

1 I hope that you will not fail to come. 2 I shall help you if I can. 3 I do not think that he will come to-day. 4 Had he been here, I would have told him about you. 5 I said that I was very sorry. 6 If you will not pass in four subjects, you will not be promoted to a higher class. 7 If you thus pluck the flowers, the tree will die. 8 If the book is in the book-case, I shall give it to you. Had the book been in the book-case, I would have given it to you. 10 Dara saw that his elephant was wounded, so he alighted. 11 Had

Dara not fallen from the elephant, his sepoys would not have run away. 12 Did I not tell you that your example was wrong? 13 Our agent writes that the ship has arrived safely. 14 His agent wrote that the ship had not arrived up to that time. 15 If you have no objection, I shall call upon you to-morrow. 16 Shall I call on you to-morrow if you have no objection? 17 If you wish to be healthy, be temperate in eating and drinking. 19 The teacher said that oil is lighter than water. 19 I warned you that you wasted your time. 20 Have we not learnt that all men are brethren. 21 Yes, but all men do not think so; if they thought so, this earth would be like heaven. 22 We should work that we may get food to eat and clothes to wear. 23 You should be kind and humble that others may love you. 24 You should not speak harsh words to others that they may not speak harsh words to you. 25 That woman spoke, "Sir, had you come earlier, my brother would not have died." 26 If you want to make all happy, you should love the rich and the poor alike. 27 That old man spoke, "Had I served God, I should not have been unhappy in my old age."28 We hoped that you would return at night. 29 We thought that you were our friend, but now we see that you do not love us. 30 If you will ask me, I shall tell you. 31 Were you to ask me, I would tell you. 32 Had you asked me, I would have told you.

EXERCISE V.

1 If you will give me money, I shall get a box prepared for you. 2 He seated a watchman to watch his house. 3 There was a thicket near the house, in which two thieves lay hidden. 4 They ran away seeing the watchman but the watchman pursued them. 5 He hit one blow to one of the thieves with his stick and felled him on the ground. 6 At that time it was dark and it was raining. 7 Had the rain been not falling, he would have seized the other thief also. 8 The thief got an application written and sent to the judge. 9 The judge did not believe him and sentenced him to six months' imprisonment. 10 And he made the owner of the house give a prize to the policeman. 11 If my uncle does not buy your horse, I shall make him buy it. 12 Your house is very old, you should get it repaired. 13 If you will not get it repaired, the municipality well get it pulled down. 14 What is a municipality ? 15 The department which looks after town conservancy and sanitation is called municipality. 17 The chief officer of the municipality is called secretary. 18 He gets roads swept by sweepers, lamps lighted by lamp-lighters at night, dust-bins cleansed and bad road and broken bridges repaired. 19 Shershah got a trunk road made from the Punjab to Bengal. 20 He caused trees to be planted on both sides of the road, so that the traveller should sit under their shade.

EXERCISE VI.

1 The teacher bade the children go home. 2 I heard you speak something. 3 Mother, I hear you speak about a better land. (4) Can we not go to that land ? 5 Some mice saw a lion lying under a tree. 6 At first they dared not go near him 7 But the lion lay without moving. 8 Then they went close by him and began running over his body. 10 The lion awoke and caught a rat. 11 The lion was going to kill the rat but the rat begged his pardon, so he let him go. 12 When there is an earthquake we feel the earth and houses shake. 13 We see the sun, moon and the stars moving in the sky. 14 We felt cold wind blowing in a short time. 15 Afterwards black clouds were seen drifting in the sky. 16 In an hour the whole sky became overcast and we saw lightning flash from the dark clouds. 17 There was a forest close by, and there we heard a lion's roar. 18 The teacher bade you count this example again. 19 Bapuji, you need not do it again because your example is right. 20 Never steal; if any one makes you steal, tell him that God sees everything and I dare not disobey Him. 21 I am not deaf; he need not speak so loudly. 22 We cannot see the earth move, because we are on its surface. 23 Had we been in the sky, we should have seen the earth moving. I4 He is a thief and a liar, he dare not look you in the face.

EXERCISE VII.

પહેલાં ચાર વાક્યોનો તરજુમો જુદી જુદી રીતે બતાવ્યો છે. તે પ્રમાણે બીજાં વાક્યોનો પણ કરવો.

1 To walk into the fields at dawn of day is pleasant અથવા

2 It is pleasant to walk into the fields at dawn of day અથવા

3 Walking into the fields at dawn of day is pleasant.

2 To eat too much is injurious અથવા

It is injurious to eat too much અથવા

Eating too much is injurious.

3 To tell a lie is shameful અથવા

It is shameful to tell a lie અથવા

Telling a lie is shameful.

4 To study is important અથવા

It is important to study અથવા

Studying is important.

5 It is important to study hard. 6 To write a good hand is useful. 7 To laugh loudly is foolish. 8 It is wisdom of life to prepare for death. 9 It is improper to make fun of the natural defects of others. 10 It is foolish to spend money extravagantly. 11 To be out late at night is bad for youths. 12 It is easy to roll a cask, but it is difficult to move a box. 13 It is better to avoid injuring anybody than to injure him and then apologise. 14 It is our first duty to love God

with all our heart. 15 It is our second duty to love others as we love ourselves. 16 It is not the aim of life to eat, drink and sleep. 17 It is the greatest science to know God. 18 Many days ago, my father told me that it is bad to rob birds' nests. 19 Now I came to know that it is bad to give pain to birds even.

EXERCISE VIII.

1 Afterwards he called out and asked, "Is there any one in the house?" 2 A bird-catcher took away two young ones of a parrot from the nest. 3 Afterwards, my acquaintance took leave and started. 4 The patel had three sons; he called them and gave a pomegranate to each. 5 There must have been a hole in the pocket; a pice fell down from it but he knew nothing of it. 6 This pice which you found might be belonging to somebody; so you should find out its owner and give it to him. 7 He came twice in a month and finished this work. 8 The boy bowed to the king and spoke "some one wants to ruin me." 9 His father was poor and blind; so his mother maintained him by grinding on hire and by spinning. 10 One who gives promise and does not fulfil it is called a liar. 11 On hearing this Dhanu was much displeased, he was afraid that the master would scold him and would dismiss him. 12 He

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became very sad and returned. 13 The blacksmith heats the iron and forges it by beating it with a hammer. 14 On seeing such a sorry plight of the son, the father wept aloud. 15 On seeing themselves surrounded on all sides, the sepoys surrendered.

EXERCISE IX.

પહેલાં ત્રણ વાક્યોનો તરજુમો જુદી જુદી રીતે કરી બતાવ્યો છે તેવી રીતે બીજાં બધાં વાક્યોનો કરો.

1 No sooner did the sun rise than the battle began the next day અથવા

Next day as soon as the sun rose, the battle began અથવા

2 As soon as we passed through a lane, we met a half starved dog અથવા

No sooner did we pass through a lane than we met a half-starved dog અથવા

Just as we passed through a lane we met a half-starved dog અથવા

While passing through a lane we met a half starved dog

3 As soon as they heard his cry of distress, they ran to his relief અથવા

No sooner did they hear his cry of distress than they ran to his relief અથવા

On hearing his cry of distress, they ran to his relief.

4 While wandering in different countries, I have acquired much experience. 5 As soon as he opened the door with a push, all the children ran towards him. 6 This morning I missed the train because no sooner did I reach the station, than the train started. 7 When Vanraj came to years of discretion he began to plunder Bhuvad's men. 8 As soon as Karan fell down wounded, Harpal seated him on a fleet camel and took him away beyond the limits of Gujarat. 9 As soon as Shivaji escaped from the prison of Delhi, he began to prepare for war. 10 At dawn, we began to climb the hill. 11 On reaching the summit what a charming scene was spread before our eyes. 12 Clear sky, green fields, rose hedges, groves of trees here and there, marble temples, hill fortresses, all these formed a charming sight. 13 On seeing this sight man sees his own insignificance and bows his head to the power of God. 14 Young persons on getting slight experience of the world, become humble. 15 Experience is a great teacher; no body forgets its lessons. 16 As soon as a boy comes to years of discretion, he gradually acquires experience. 17 That boy climbed the tree to pluck fruits but no sooner did he see the gardener, than he ran away. 18 As soon as Hamir's army was surrounded, Bhuvad ran to its succour. 19 As soon as the confectioner came, the children surrounded him.

EXERCISE X.

1 This paper will not do. it is too short. 2 It is long enough. 3 You have read enough. now sit down. 4 You came too late to catch the train. 5 Why do you make haste, we have enough time. 6 Sir, will you give me this post ? 7 No, you are too young. 8 There are forty boys in the class, so many inkstands will not do. 9 Mohan, this satchel is of no use to you; it is too short, give it to me. 10 It is big enough for me. 11 Will it contain ten books ? 12 I think, it is too short to contain ten books. 13 This road is too narrow for two persons to walk abreast. 14 The water of this well is too brackish to be drunk. 15 That woman is too old to walk so far. 16 Do you give me this much only ? 17 I will give you more if you want. 18 You were too hasty to wait for us for five minutes. 19 We waitted for you for two hours, then Sorab spoke "now start, we have waited enough." 20 One who eats too much is called a glutton 21 To sleep too much is a sign of idleness.

EXERCISE XI.

1 He is too sick to walk અથવા He is so sick that he can not walk. 2 If we will walk so fast, we will reach in time. 3 They came too late to catch the train અથવા They came so late that they could not catch the train. 4 Good action is such a precious thing that it is more valuable than

gold and silver. 5 The British Empire is the biggest in the world; there was never before such a big kingdom. 6 This shopkeeper is so honest that he never cheats anybody. 7 Honesty is the best policy. 8 There are so many stars is the sky, that they cannot be counted. 9 This blind man is poor, but he is so proud that he does not beg. અથવા This blind man is poor but he is too proud to beg. 1o He was so idle that he never got up from the bed in time અથવા He was too idle to get up from the bed in time.

Rule 47. (1) You are too late to be in time for the examination. 2 It is too hot for one to walk comfortably. 3 He is so miserly that he would not give you even a pie. 4 The salary is so small that he cannot snpport his large family. 5 He is too great a rogue to be dealt with. 6 He says that he is too busy to attend to his son's education. 7 The man is so ragged that he cannot be fit company for a gentleman. 8. The news is so good that it cannot be true. 9 Strike me if you will; I love you too much to strike you again.

EXERCISE XII.

પહેલાં ત્રણ વાક્યોનો તરજુમો જુદી જુદી રીતે કરી બતાવ્યો છે તે પ્રમાણે બાકીના વાક્યનો કરવો.

1 The astronomer did as much as possible to see the comet અથવા

(2) The astronomer did as much as he could to see the comet અથવા

(3) The astromer did all he could to see the comet.

2 When any noxious animal is to be killed, kill it as soon as possible અથવા

(2) When any noxious animal is to be killed kill it as soon as you can.

3 After your examination is over return as soon as possible અથવા

(2) After your examination is over return as soon as you can.

4 When you are travelling, spend as little money as possible (or as you can). 5 Vikram was a brave warrior, he did all he could (or as much as possible) to protect his country. 6 This boy learns as attentively as possible (or as he can) because his companions are energetic students. 7 Keep as few companions as possible and they ought to be good because a man is influenced by the company he keeps. 8. Write your lessons as carefully as possible (or you can). 9 If you throw your stick towards me, I shall try as much as possible to take you out with it. 10 You are a very bad writer because your examination papers are blotted and slovenly; you should write as neatly as possible (or as you can). 11 The Government has done all it could to suppress outlaws. 12 Go and call a porter as soon as possible I want to go

by the mid-day train. 13 A wise king imposes as few taxes as possible upon his subjects. 14 I packed as many clothes as possible into my trunk. 15 Students should use a dictionary as frequently as possible.

EXERCISE XIII.

1 This anklet weighs one pound and a quarter or the weight of this anklet is one pound and a quarter or This anklet is one pound and a quarter in weight. 2 Therefore two of them would be two pounds and a half or Therefore two of them would weigh two pounds and a half. 3. Gold is fifteen times as valuable as silver. 4 Therefore the value of one tola of gold is fifteen times that of silver. 5 This wrestler is twice your size. 6 If the messenger brings my telegram at half past three, I will pay him three rupees and a half. 7 One long vowel is twice as long as a short one. 8 This quilt of mine is single, yours is double, Bapu's is four-fold but no one's is three fold. 9 His annual income is less than my monthly income. 10 This thick plank is twice as thick as that. 11 There was a great scarcity of corn last year, but this year it is not half as much as that. 12 The breadth of the Narmada is half as large again as that of the river Tapti. 13 This cup is not even half as large as that. 14 So it cannot contain even half as much as that. 15 His salary is twenty-five

present more than mine. 16 This cork is as large as the mouth of the inkstand. 17 To-day there are twenty-five per cent. more boys present in the school than those who were yesterday. 18 The lesson of to-day is twice as long and thrice as difficult as that of yesterday. 19 The passengers who came to-day were twice as many as those who came yesterday. 20 The castle is now twice as large as it was formerly. 21 At present his age is twice as much as that of the eldest son and thrice as much as that of the youngest son. 22 To solve English riddles is twice as difficult as to solve Gujarati ones. 23 His virtues are thrice as many as his vices. 24 He grieved at his mother's death twice as much as he did at his father's. 25 The population of Bombay is ten times as large as that of Surat. 26 A large beautiful kite which was flown opposite the school was as large as a man.

EXERCISE XIV.

પહેલાં ત્રણ વાક્યોનો તરજુમો જુદી જુદી રીતે કરી બતાવ્યો છે તે પ્રમાણે બીજાં વાક્યોનો કરવો.

1 (1) A horse cannot but eat grass અથવા
(2) A horse cannot help eating grass અથવા
(3) A horse is sure to eat grass.

2 (1) If a dog is kindly treated it cannot but be fond of its master અથવા
(2) If a dog is treated kindly it is sure to be fond of its master અથવા

(3) If a dog is kindly treated it cannot help becoming friend of its master.

3 (1) If this boy is taught well he cannot but pass અથવા

(2) If this boy is taught well he is sure to pass.

4 If you are in a great hurry you cannot but make mistakes. 5 Although he did me an injury, I cannot help saying that he is an honest man. 6 That boy educated himself badly, so the Head Master could not help giving him a bad certificate. 7 This boy is sure to turn out to be a good one; he is respectful to his master, is regular in his attendance and is diligent in his studies. 8 Such a boy cannot but have influence on the other students of the class. 9 All those who know him cannot but respect him. 10 And those with whom he is intimate cannot but love him. 11 Ghelabhai is so cross and disobliging that he cannot but be disliked by his school-fellows. 12 He cannot but come to a bad end. 13 I hope he will see to his folly, will repent and will improve. 14 Water began to come in at the bottom of the ship and hence it could not but founder immediately.

EXERCISE XV.

1 No animal but man can speak. 2 On entering the class I saw all the boys talking with one another but Bapuji spoke not a single word. 3

The lady said to me, "Shut the window." 4 He ordered me to tear the letter off after I read it. 5 Will you not tell us what you saw in your travels ? 6 The boy said to the teacher, 'The peon is sleeping." 7 No one could tell us how the house took fire. 8 The story was so interesting that the king ordered the story-teller to repeat it. 9 When will the train arrive ? 10 I know as little as you do. 11 We thought you said nothing. 12 The gardener said to us, "If you take off the bark of this tree it will certainly die." 13 I want to say something about this. 14 You told the first half of the story, why do you not tell the latter half ? 15 Tell him to come at six o'clock to-morrow morning. 16 This man speaks English nicely. 17 Yes, he speaks nicely but he cannot speak it as nicely as an Englishman can. 18 If all of you speak at a time, how can I understand what you say ? 19 Ramdas, how do you say it in English ? 20 Bombay is the largest sea-port in India; it is called the gate of the East. 21 In ancient times Athens was the principal seat of science and arts; it was called the eye of Greece. 22 Call him what you will, either a fool or a dunce, but we cannot help saying this much that he was a simple man and said what was in his mind.

EXERCISE XVI.

1 Mohan has no pencil and he refuses to buy a new one. 2 The landlord refuses to renew the lease and denies having made such a condition. 3 The accused denied that he had a hand in that act. 4 The accused plainly denied having committed the murder. 5 His friends asked him to engage a pleader but he refused to do so. 6 He refused to tell his name, occupation and age 7 The court refused to release him on bail. 8 Last year a comet was seen in the sky. 9 A comet was seen twelve months ago. 10 It is twelve months since a comet was seen. 11 The teacher refuses to readmit him in the class as long as he does not apologise. 12 Surat began to decline since a great fire broke out. 13 I will remain loyal to the government and serve my country as long as blood flows in my veins. 14 You will never have an idea of the greatness of London until you see it. 15 You cannot be called old as long as your hair does not grow white. 16 Hamir said to Bhuvad, "As long as Surpal is in Panchasar there is no hope of conquering that city." 17 This temple was being built for two hundred years. 18 Not a single drop of rain fell during the whole monsoon and there was famine in the country for two years. 19 It is ten years since the last famine took place. 20 He has been attending the school punctually for six days. 21 He

has been attending school punctually since monday. 22 It is three months since my brother married. 23 This misrule has been going on for years and who knows how long it will continue? 24 It will continue as long as people remain ignorant and idle. 25 Your watch is lost; you can use mine till you buy a new one. 26 I thank you but I need not buy a new one as long as I use Manchharam's.

EXERCISE XVII.

1 Gold is heavier than all the other metals. 2 This box does not belong to me, it belongs to another. 3 We see only one side of the moon; we cannot see the other one. 4 On one side of the Pacific ocean there is Asia and on the other there is America. 5 Astronomy is no new science; the ancient Hindoos, the Jews, the Chinese, and other nations possessed good knowledge about it. 6 The Greeks, the Romans and the others knew something about it. 7 Bhaskaracharya was a great Hindu astronomer. 8 There was another before him whose name was Varahamihir. 9 Columbus was a great discoverer, do you know of others? 10 Yes, sir, Vasco da Gama starting from Portugal and sailing round the south of Africa came to India. 11 There were many other discoverers besides them. 12 He has failed to pass in all the subjects except geography. 13 There has been no other great king of the Punjab except Ranjitsingh.

14 Old chairs, benches, tables etc. belonging to our school are to be sold by auction. 15 If others revile you, let them do so; you should not revile them. 16 I went to a jeweller's, because I wanted to buy a ring. 17 He showed me one ring, then another, and then a third, but I liked none. 11 Next day I went to him again and said "These rings are not like those that you showed to me the other day." 19 Is there another garden like this in this town? 20 There are many other gardens, but they are in other parts of the city. 21 Had there been another in my place, he would not have put up with this insult. 22 One man tellls one story, another man tells another story. 23 The hen has laid an egg in the grass; it will lay another there to-morrow.

EXERCISE XVIII.

Direct.	Indirect.
1 The magistrate said to him, "You are innocent."	1 The magistrate said to him that he was innocent.
2 He said to us, " you will be late. "	2 He said to us that we should be late.
3 My father asked, "Is it time to go? "	3 My father asked if it was time to go.
4 I said to that woman "Your son molests us much."	4 I said to that woman that her son molested us much.

5 They said, "We shall start from this place as soon as possible."	5 They said they would start from that place as soon as possible.
6 I said to them, "I am very sorry I cannot do this work."	6 I said to them I was very sorry, I could not do that work.
7 That traveller asked the boys, "Which is the shortest road ?'	7 That traveller asked the boys which was the shortest road.
8 That officer said to the inhabitants of the village. "Vacate your houses and live in the fields."	8 That officer ordered the inhabitants of the village to vacate their houses and live in the fields.
9 We said to our servant, "Wait here till we return."	9 We ordered our servant to wait there till we returned.
10 He said to the magistrate, "I am sorry for my mistake, pardon me."	10 He said to the magistrate that he was sorry for his mistake and requested him to pardon him.
11 He said to the boatman, "Launch your boat and take me to the other side of the river."	11 He asked the boatman to launch his boat and take him to the other side of the river.

12 The princess said to the king, "I have seen my husband's ring on that blind beggar's finger; send for him and ask him about it."	12 Tha princess said to the king that she had seen her husband's ring on that blind beggar's finger and requested him to send for and ask him about it.
13 I said to him, "I am glad that you called on me to-day because I am to go to Bombay in a week."	13 I said to him that I was glad that he called on me that day because I was to go to Bombay in a week.
14 Afterwards he said to his son George, "Did you cut this tree ?	14 Afterwards he asked his son George whether he had cut that tree.
15 The old man asked me, "Did you know me ?,	15 The old man asked me whether I knew him.
16 I asked the old man "Do you know me ?"	16 I asked the old man if he knew me.
17 The teacher asked me, "Did you send for that book ?"	17 The teacher asked me if I had sent for that book.
18 He said to the little children, "Do you know Who created you ?"	18 He asked the little children if they knew Who had created them.

19 The lion said to the jackal, "Am I not the king of the forest?'	19 The lion asked the jackal if he was not the king of the forest.
20 The teacher asked the boys, "Can you tell when the battle of Plassey was fought?"	20 The teacher asked the boys if they could tell when the battle of Plassey was fought.

LESSONS FOR TRANSLATION.

LESSON I.

Two women and a boy.

Two women quarrelled about one boy. One said that he was her son, while the other said that he was hers. Afterwards both of them went before the king and said, "Your Majesty, give us justice." The king having heard them both, called a sepoy and said to him, 'Cut this boy into two equal parts and give one part to one of the women and the other to another." On hearing this order, one of them stood quiet, but the other cried out loudly and said, "Your Highness, if this is the justice, then I do not want the boy; let him live and give him to the other woman." Upon this the king thought that the boy belonged to her because it did not appear that the other woman had any effect upon her. Afterwards he handed over the boy to his true mother and punished the woman who had told a lie.

LESSON II.

The old man and his sons.

An old man had five sons but they did not live in peace. On occount of this, the old man was much distressed and he reasoned with them much, but they did not pay heed to what he said. When the old man was on his death-bed he said to one of his sons, "Bring a bundle of thin sticks." When he brought it, the old man said to each one of them, "Break this bundle." But none of them could break it. Afterwards the old man said, "Now untie it and let each of you take a single stick separately and break it." When they did so, the sticks were immediately broken. The boys were astonished and said, "Father, what object have you in getting these sticks broken by us in this manner?" Then the old man said, "See the strength of union; you could not break the whole bundle but when you took each stick separately you could break it; what did you learn from this?" But the sons could give no answer. The old man said, "See, when the sticks were united, they had the support of one another but they lost it when they were separated; therefore if you will live in harmony, nobody would be able to harass you and you will live in peace; where there is Union, there is Peace."

LESSON III.

The story of the two young parrots.

A bird-catcher took away two young parrots from a nest, one of which he sold to a good man and the other to a wicked man. There were no quarrels or brawls at the house of the good man; every man talked to the other softly and sweetly and if anybody came to see them, they talked with him politely and respectfully. The parrot learnt all this. At that wicked man's house, there were always quarrels and brawls and the parrot learnt all that. Once it so happened that the ruler of that city was passing through that place; on seeing him, the parrot said, "You are a thief, you are a liar, off with you, begone." On hearing this the ruler was offended but he did not say anything. On proceeding further, he came near the house of the good man; there on seeing him, the parrot said, 'Come, sir, you are welcome; we are pleased to see you; are you all right, sir ?" On hearing this, the ruler was much astonished. Afterwards on making enquiry, he came to know that the two parrots were the young ones of the same parents; but one of them turned out bad because it lived in bad company and the other turned out good because it lived in good company. The proverb, "We are influen-

ced by the company we keep" is a true one; so we should avoid the company of bad boys.

LESSON IV.

Who created you?

Who created you, all other children, birds and beasts? Who gave ears to hear, eyes to see and the nose to smell? Who made the mouth for tasting and speaking? Where have all these hands to seize, feet to walk and the mind to understand right and wrong, come from? Who gave us all these? God gave us all these. Moreover everything you see has been created by Him. He created you as well as your relatives. He has created you that you may lead a virtuous life. He will be angry with you if you do not do so. You do not see Him but He sees everything you do. He will even know if you tell a lie. He not only protects you by day but also guards you by night. How gracious he is towards all of us.

LESSON V.

The Eye.

Though the eye is very small. very big things can be seen with it. The whole image is reflected in it as in a small mirror. Real form and colour are seen with it. The eye is placed in a small cavity about the mouth. There is a bone round this cavity so that the eye is protect-

ed by it. There is eye-brow in the form of an arch above the eye and it serves the purpose of eaves. The eye-lash serves the purpose of the door of the eye. On account of the eye-lash dust or excess of light is not able to enter the eye. If any flying insect is entering the eye the eye-lash prevents it. One who is blind by one eye is called one eyed. One who cannot see with either eye is called blind. He who can see by day but not by night is said to be night blind. We should be kind to such men and we should thank God because our eyes are healthy.

LESSON VI.

A shop-keeper and a shepherd.

Once in a fair a shepherd stood near a confectioner's stall and appeared pleased with the smell of fresh sweet-meats. The confectioner was cunning and avaricious so he thought of squeezing money out of the shepherd. He said, " Dear friend, do you enjoy the smelling of the sweet-meats much ? The shepherd replied, "yes, I enjoy it much. " The shop-keeper winking at the other customers said, "Pay for it." The shepherd being confused asked, "Pay for what ?" The shop-keeper said, "For taking the smell of the sweet-meats." The shepherd said, "Have I eaten your sweet-meats ?" That Rogue replied "It is all one and

the same either to smell or to eat; pay the money." In the meantime a Brahmin who was hearing this quarrel said, "Take your money." So saying he rattled it in your hand four or five pice. That shop-keeper said, "Where is the money ? you only rattle it in your hand." The Brahmin said, "If it is all one and the same either to smell or eat sweet-meats, it is all one and the same either to take money or to hear it rattle. The people clapped their hands and said, "Well done Maharaj, well done. This is called tit for tat." The shepherd thanked the Brahmin and went his way.

LESSON VII.

The Dog.

The horse, the ox, the camel, the elephant the sheep and the goat are all domestic animals. They are very useful to man. But out of all domestic animals the dog is very faithful. He is called a friend of man. The animals which are seen in very hot countries are not seen in very cold countries. As for example, the camel and the elephant which live in hot countries cannot live in cold countries. The ox and the horse which are found in hot countries like India and the cold countries like England, cannot live in polar regions. But wherever man settles, the dog follows him.

Dogs are of many kinds. Some have long hair and some have short ones. Some are robust

and strong while some are small and beautiful. Dogs do many things. Some are watch dogs, some are hounds, some can detect the thief's foot-prints by their sense of smell and some of them drag sledges in cold countries. The shepherd's dog takes care of the flock of goats and sheep but most useful dogs are those kept by the monks in the monasteries situated on the mountain Alps. While travelling on the Alps, men are often overtaken by snow storms and are buried in snow. The dogs find out such buried men and save their lives. These dogs are of large size and are noble looking. They are called the Saint Bernard dogs. The dogs of Newfoundland are strong swimmers. Those dogs have saved hundreds of men from being drowned. It is difficult to say which out of all dumb animals is the most sagacious but the general opinion is that the dog is the most sagacious of all.

LESSON VIII.

The Dove and the Ant.

A thirsty ant went to a stream to drink water. It fell in deep water and was being carried along. A dove saw it, took pity and plucking a leaf from a tree threw it into water. The ant clung to it and came to the bank. Afterwards it so happened that the same dove was sitting at a certain place. A huntsman was throwing a net in such a way that it could not see him. The

ant saw it, so it at the same moment went there and stung the dove in its leg; so it at once flew away. From this story we should learn to be doing good to others and if some one has done good to us, we should not miss the opportunity of repaying it when it comes By doing so God is pleased, we are esteemed by the people and we are benefited.

LESSON IX.

We should not cheat.

A wood-cutter, placing a bundle of faggots on his head was going to the village to sell it. His hatchet which he had thrust in the bundle slipped off on the way, but he knew nothing about it. It so happened that the headman of that village was also passing along that road. He saw the hatchet and picked it up. The poor wood-cutter was sitting at the door of his cottage with a gloomy face and was saying, "I am really unfortunate that I have lost the very source (or means) by which I maintained my wife and children. oh, God have pity on my children and help me; You are the only friend of the poor. In the meantime tho patel who was passing by that way heard these words and he thought that the hatchet might be belonging to him. The patel said to that wood-cutter. "O Man, come to my house; I will give you something." That wood-cutter

went to the house of the patel. The patel asked him, "Is it true that your hatchet is lost?" The wood-cutter replied, "Yes, sir." The patel went into the house and bringing a new shining hatchet with a nice handle asked him, "Is this yours?" The wood-cutter replied, "No, Sir how can a poor man possess such a hatchet?" The patel again went into the house and bringing a small but new hatchet asked him, "Is this yours?" He replied, "No, sir, my hatchet is an old one with a short handle." The patel again went into the house and bringing his hatchet asked him, "Well is this hatchet yours?" That poor man being pleased, said, "Yes, sir, this is my hatchet; those other two are not mine." The patel being pleased. said, "I give these two to you as a reward for thy honesty; take them." If he had taken the first hatchet by cheating the patel, the patel would not have given him his own one.

LESSON X.

Silk.

There is a sort of worm which produces silk. That worm lives upon the leaves of the mulberry tree. When it has eaten many leaves, it draws out a thin fibre of silk out of its body and makes a cocoon as large as a dry date and lies hidden in it for many days. In order to get silk the cocoon is thrown into hot boiling water so that

the worm inside dies and the thread is unwound. If the cocoon is not thus thrown into water, after some days the worm inside would become a butterfly and cut its way out through the silk. Silk is much used in sewing and embroidering. Fine clothes are also woven with it. Silk when it is first unwound from the cocoon is yellowish in colour. It is afterwards dyed red, yellow, green, and with such other different colours. Silk clothes are of various kinds. Best silk cloth comes from France, China and Japan.

LESSON XI.

The Air.

Man as well as other creatures cannot do without three things. These three things are air, water, and food. No creature can live without air water, and food. Therefore these three things are called the essentials of life. The air is everywhere. Go where you will, the air is sure to be there. The air surrounds the earth on all sides. A huge globe of air is called atmosphere. We cannot see the air. It is an invisible fluid object. The air is not an unmixed object but it is made up of two gases. One of them is called oxygen and the other nitrogen. The air is a mixture of these two gases. Life depends upon oxygen. Had there been not this gas in the air, we should not

have been able to live. But that gas is very strong. If we breathe oxygen only, it would burn us. So God has made such an arrangement, that He has mixed nitrogen with it. Nitrogen alone cannot support life. Its work only is to make oxygen mild. A third object is, in very small proportion in the air. It is a very poisonous gas. If we breathe it in, it would take away our life at once. So it is mixed in the air in a very small proportion. But that gas is not useless. There is nothing useless in this creation. That gas is the food of trees and leaves. It is called carbonic acid gas. There is much difference in the air we breathe in and the air we breathe out by the nose and the mouth. There is more oxygen in the air which we breathe in and there is more carbonic acid gas in the air which we breathe out. Therefore it is injurious to breathe the air which we have breathed out through the nose and the mouth: We should not sleep in a closed room. We should not suddenly enter a closed cellar or a closed old house. The reason for it is that carbonic acid gas is collected in such places. The air is a marvellous object and shows the glory of God.

LESSON XII.

The Ship.

The art of ship-building is very old. In very ancient times, people used to cross rivers and

streams by means of rafts. Then they used to prepare small boats by cutting stems (or trunks) of huge trees and scooping them; and they used to propel them by means of paddles. Afterwards, as time went on, large boats and ships began to be made. In building a ship, first, the hull is made of thick planks. Afterwards, over it the flooring is made of smooth planks; it is called the deck. The hollow path between the hull and the deck is called the hold. The strong pole which is erected in the centre of the ship is called the mast. Big ships have more than one mast. The strong bamboo pole which is fastened with the mast is called the yard; and sheets of thick cloth which are attached to the yard are called the sails. When the sail is unfurled it is filled with wind and so the ship sails fast. Formerly, the speed of a ship depended on the back-wind. If there was wind from the front (or fore-wind), the ship stopped. But now-a-days ships are propelled with the help of steam. Such ships are called steamers.

War ships are made as strong as possible and iron plates are attached to them from outside. Such ships are called men-of-war. The word 'manwar' is a corrupt form of the English word man-o'-war. Over such men-o'-war, big cannon, hundreds of sailors and thousands of soldiers can be kept. Steamers which sail from England to

America, Australia, etc. are of very big size. In them, nice accommodation for a thousand or a twelve hundred passengers with their luggage can be provided.

If we collect all the men-o'-war of one country, they are called its navy. The navy of England is stronger than that of any other country. Next to England are France and Germany. There is no part of the world where England is not trading. Therefore, England has to keep a powerful navy to protect its commerce.

LESSON XIII.

Precious Metals (Gold & Silver)

Gold and silver are called precious metals, because they are not obtained in the earth in as much quantity as other metals. Gold is a yellowish metal and it is very heavy. Moreover it is very soft and malleable. Silver is a metal of beautiful white colour. It is also soft and malleable. But it is not as heavy as gold. Gold and silver do not become rusty as iron and copper so that from very ancient times people wear ornaments made of gold and silver. Men and women of this country adorn their bodies with rings, nose rings, necklaces, chains, bracelets, waistbands and such other ornaments.

The principal medium of exchange is money, and people have been using gold and silver coins from very ancient times. Sovereigns or 'guineas' are coined from gold. In every gold coin there

are eleven parts of gold and one part of copper. The reason why copper is mixed is that by so doing the coin becomes hard. If pure gold is used the coins will wear out soon. Rupee, half-rupee, quarter-rupee and two-anna pieces are coined from silver. The place where coins are struck is called a mint. The Government keeps in its own hands the supervision of the mint.

In the continent of Asia the largest amount of gold is obtained from Siberia. in America, California is famous for the production of gold. Gold is obtained from many parts of Australia. At present Johanesburg, a town in Africa, has become famous for its gold mines. The most famous silver mines in the world were those in South America. In the last 300 years silver worth 60 crores of pounds was obtained from the mines of Pottosi in Bolivia. At present silver is imported in large quantities from Mexico and United States.

LESSON XIV.

Water (part 1.)

You have learnt that man as well as other animals require air, water, and food. They cannot live without these three things. Even trees and leaves cannot do without water. Egypt is a part of the Sahara but in the places through which the river Nile flows, we see green fields, fruit gardens, orchards and trees. All the ground up to which

the water of the Nile reaches, is covered with trees, plants, and vegetation. If the river Nile can be removed from these places all this verdure would disappear and Egypt would become a sandy desert. For that very reason Egypt is called in English the Gift of the Nile. The country which abounds in rivers and streams is fruitful and prosperous.

Our body is not like dry wood. It is soft because it mostly consists of water and for that there are some reasons. The food which we eat goes into blood. That blood circulates through the whole body through small pipes and the body sucks its nourishment from the blood. So if there is no water in the body, the blood will become thick and cannot flow through the pipes or (veins) because some of them are finer than even hair. The water which we drink mixes with the blood and circulates through the whole body. If the water is dirty and unclean, it will certainly cause illness (or our health would suffer). From this we know the value of clean water. Clean water is as much necessary as clean air.

Not only do we drink water but we also use water in bathing, washing and cooking. If there is no water, how dirty our body and our clothes would be. The cleanliness of our body and our clothes depends upon water. Water is a great blessing.

LESSON XV.

Water, (part

Whence do we get water for drinking, bathing, washing and cooking ? The big store of water is the sea; but its water is saltish. The chief source of fresh water is rain. The water of the sea is converted into vapour by the heat of the sun and goes high into the air. And we call that vapour rain when it condenses and comes down in the form of drops. The rain water flows into rivers, streams and lakes. Some water is sucked in the ground and it flows into wells. Rain falls in the form of snow on such high mountains as the Himalayas and that snow when it melts and flows down, forms rivers.

Rivers:–Rivers are a chief source cf happiness to the people of those towns and villages which are situated on their banks. They use the river water in various ways. They carry drinking water from it, bring their cattle to water there, wash their clothes on the shore and if the river is large enough, it becomes a highway of commerce. People also make a bad use of the rivers. In the morning they go to river banks with jugs in their hands. (to defaecate). This is a very filthy habit. Some bathe their cattle there and by so doing the water is rendered impure. We should not do such things at places from which people take drinking water.

Ponds–There are ponds in villages which are away from rivers. But as the pond water is not flowing, special care ought to be taken of the pond water. People bathe there, rinse their mouths, spit there, wash their clotnes, bathe their cattle and from that very place carry away their drinking and cooking water. What a custom is this? It is better to dig wells near the ponds and take water from the wells for drinking purposes.

Wells–The water of some wells is saltish. They are useless. But care should be taken of those wells, which have got fresh water and where people come to fetch water. If trees hang over such wells, and their leaves fall in the wells and decay, the water would be dirty. So a covering should be kept over such wells, or the trees should be cut off. The vessels and ropes which are used for fetching water ought to be kept clean. There should be no cess-pits, gutters or dung-hills and putrid matter near them. Cholera and such other fatal diseases are produced from impure water.

LESSON XVI.

The Sun.

We daily see the sun. When it rises in the morning and sets in the evening, it appears reddish. At that time if we look at it, we can do so. But when at noon it comes right over our

head its light is so strong that our eyes cannot endure to look at it. The darkness which prevails when the sun sets and before it rises is called the night. The time between the rising and the setting of the sun is called the day. Sea water, being dried up by the heat of the sun rises high and it again falls in the form of rain. It is the heat of the sun which makes trees shrubs etc. grow. Where the heat of the sun is less, there is excessive cold; so trees and shrubs do not grow plentifully in such places. The reason of the sun's disc appearing small is that it is millions of miles away. Really it is very big.

LESSON XVII.

The Lion and the Mouse, (Part 1)

A lion was lying asleep in summer. Some mice began to run over his body. The lion awoke and he caught one of the mice with his paw and as he was just going to kill it, the mouse entreated and said, "My lord, forgive this fault of mine," The lion was merciful and let him go. When he was going he said, "My lord, when you will be in distress, I would do all I can to serve you and will try to remove your misery, because you have given me my life to-day." The lion smiled and thought within his mind, "What a conceited fool this tiny mouse is. He has no idea of my

power, I am the king of the whole forest and to such an one as myself he talks of removing my misery. What a silly creature it is!"

LESSON XVIII.

The Lion and the Mouse. (part II)

One day it so happened that some one had spread a net beneath that same tree; and the very same lion was caught in it. He struggled hard but could not free himself from it; so he was much vexed and began to cry loudly. On hearing it, that rat ran with all haste out of his hole and when he looked he saw the lion in great distress.

The rat thought, the time had come to repay his kindness. Afterwards he said to the lion. "My lord, do not be anxious; your servant has come; he will serve you as best as he can" Then he gnawed the net with his teeth and liberated the lion.

The lion also understood that the other day he had laughed him to scorn but that day, he saw that at times even a blade of grass proves useful. From this story the reader should remember not to despise anybody. When the occasion comes every one proves useful. Also if some one has done a good turn to us, we should thank him and should repay him when the occasion comes.

LESSON XIX.

RAIN (Part 1).

If we keep a bowl of water over fire, vapour resembling smoke is seen coming out of it and gradually water becomes less and less. In the same manner if we keep the bowl in sun-shine, water becomes less after a long time. As all the water in the bowl placed over fire turns into vapour by the heat of fire and disappears, so the water in the bowl kept in sun-shine also turns into vapour by the heat of the sun. But that vapour is very thin and hence it is invisible. Similarly the water of a pool, pond or sea turns into vapour on account of the heat of the sun and rises high in the sky. The clouds which we see are formed of that vapour which has risen up. These clouds fall down in the form of drops and then we call it rain.

LESSON XX.

RAIN (Part 2.)

The people are benefited by rain. If there were no rain, neither, jowar, millet nor wheat would grow. Even grass would not grow. Wells ponds, and rivers wou d be dried up; so there would be no water to irrigate the fields situated near their banks and so no corn would grow. Drought would ensue. The ground would be dried up and become

hard. Trees and shrubs would be dried up without water and would wither. When such a thing happens men, cattle, beasts and birds would all die on account of hunger and thirst. When such a thing happens, it is said that there is famine. Thus you see that without rain everything would go wrong. When it rains we should know that God is merciful to us and for that we should be thankful to Him for His great kindness.

LESSON XXI.

The Young Fly.

A young fly was sitting on a wall with its mother. The mother had to go from that place and so when going she said to the young one, "I will come immediately; you, sit here and do not go till I come." The young one asked, "Why, mother?" The fly said, "Do you see yonder boiling pond?" And pointing towards the boiling water over the fire, said, "If we go near it, it would be harmful." The young one asked, "What harm is there if I go near it?" The mother replied, "Child, you will fall into it; all who fall in it die; do not go there" The young one asked, "Why should I fall in, mother?" The mother replied, 'I do not know that, but I have seen many such things; therefore you should believe in what I say. Every one that went there has

fallen in it and died; not one has been saved." The mother thought that the child would attend to her advice and so she flew away. Afterwards the young fly began to laugh at its mother's advice and thought in her mind, "This dame is very anxious; her intellect decreases as her age increases. What harm will it do to her if I fly a little near the pond and play for a while? Have I no wings? Do I not know how to fly? Old persons have the habit of saying very wise things but how can I like to do as they say? I am determined to go there. Let us see what happens." So saying it flew towards the pot of boiling water and so reaching it, the hot steam made its head dizzy and it fell in it. While dying, it said, "Those children who thus do not heed their parent's advice become unhappy. How foolish I was not to heed my mother's advice. Had I believed in it I would not have come to this plight. Foolish children do not like the good advice that is given to them by their mother, father, teacher or some one else. They think themse ves wise enough and do as they please. Such children become unhappy like this young fly."

LESSON XXII.

The wounded reaper.

Once a man while reaping in a field was wounded by a sickle and so he cut his hand. The

wound was so deep that his main artery was cut. The main artery is generally very deep in the body and when it is cut the blood flows out copiously from it because it is like a pipe Just as water flows down rapidly from a pipe placed in a reservoir when it (the pipe) is broken in the same manner, blood flows out copiously from the main artery. Let the reservoir represent the heart and the pipe, the main artery, that is, the blood flows from the heart through the main artery, so that when it is cut much blood flows out. The only remedy to stop it is to put pressure between the wounded part and the heart so that the blood is stopped from coming to that part.

But as the main artery of that man was cut, much blood flowed out and on seeing that, the men around him were alarmed. Some began to run here and there, and some stood stock-still. In the meantime, one active and strong girl came running, and cutting a piece from the string of her petticoat, bound it tight over the wounded part and so the blood was stopped. Had the girl not done so, the poor man would have died. Therefore at such times every one ought to be careful and should at once employ the proper remedy. Many lives are saved by such persons having presence of mind.

LESSON XXIII.

What should be done in case of fire.

Some persons have such a habit that no sooner do they find their clothes on fire, than they begin to run here and there and coming out of the house would bawl out loudly. This remedy is of no use. By so running, more clothes, on the contrary, catch fire and burst out into flame; so the hands, face or the whole body is burnt. The best remedy is to rub out with the hands the ends or border of the cloth which has caught fire. If the cloth, such as the dhoti or scarf, has caught fire in a greater part than that, then we should take it out if possible, but if the coat has caught fire then we should lie down prostrate on the ground and should roll down. If some thick cloth such as a blanket or carpet is near, we should wrap it over our body. If no such thing is near, then we should rub the burning end against the ground and should extinguish it. If you will do so, all that might be burning would be extinguished and no more harm would ensue than the burning of the clothes which have taken fire and you would be safe. If some body is present at the place, he should only throw some thick cloth such as a blanket over the man's body and if such a thing cannot be had, he should throw a handful of dust over the burning cloth and thus the fire would be extinguished.

At times while cooking if a drop of water falls into the oil-pan over the fire. it causes a flame and so, the story or the roof if low catches fire. At such times, we should be cautious. No sooner does the flame arise, than we should take down the pen or if it is not possible we should throw a basket-ful of dust or earth in it; so the burning would be at once extinguished and no more harm would be done.

LESSON XXIV.

Two Cats and a Monkey.

Two cats brought a loaf of bread from a certain place and while dividing it they quarrelled. Afterwards for the settlement of the quarrel they went to a monkey. He welcomed them. The cats said, " Dispute has arisen between us regarding this loaf; so be good enough to mediate and decide." The monkey said, "My dear ladies, what an honour you have conferred upon me by paying me this visit; do not be afraid; I will decide justly between you." Then he cut the loaf into two pieces and put each piece into the scale of a balance. By so doing, one scale went down; so he took up the piece from that scale and took a mouthful. He then placed the remnant in the scale but then the other scale went down. He then took a mouthful from the piece in that scale. Then the cats saw through the trick and said to the monkey, "Brother,

kindly give us the remaining part back and we would agree between ourselves." The monkey replied, "Ladies, have patience; you came for justice and justice you must have." So saying, he again took mothfuls from both the pieces. The cats were alarmed and entreating the monkey, said, "Sir, anyhow let us go and give us back what little remains." He said, "No, I could not think of doing such a thing; should I not have something for the trouble I have taken for so long a time? Therefore, what remains is a reward for my trouble and you have no right to any of it." So saying, he ate away the remaining pieces. Having eaten it up he put on a serious face and said, "Ladies, your dispute in settled; now you have no objection left; you know I have removed the root of your dispute in your presence; now you can safely go home; if again you have any such business, unhesitatingly entrust it to me." It is a proverb that, "It was law that did the oyster suck and gave to each a shell

LESSON XXV.

The Limbs of the Body, (Part 1).

Man stands erect with his legs. His head remains erect on the neck which is situated between the two shoulders. He has two hands and two feet. With the hands he seizes everything. The sole of his feet touches the ground. The head can be turned right and left. The crown of the

head and the upper part of the back of the neck are all called the skull. The hair grows over it. There is the brain inside the skull; and the skull is as it were its box. If this bony case receives slight blows, the brain inside receives no shock.

On the face, there are eyes, the nose, the mouth, the chin, and on each side of it there are cheeks. Over the eye there are eye-lids and the eye-lids have eye-lashes on them. By means of them the eyes can be shut and they serve to prevent dust, dirt. wind or excessive light from entering the eyes. The eyes are kept moist outside by water slightly oozing from them.

Above the eyes there are eye-brows and above them there is the fore-head. Men can see anything which is near with the eyes and anything which is not very far can also be seen with them. Between the two eyes and the cheeks there is the nose and the two holes in it are called the nostrils. Smell is known by the nose. The hair of a man which grows below the nose is called the moustache. Some people wear (or grow) whiskers. Under the mouth is the chin.

LESSON XXVI.

Limbs of the Body. (part 2).

Inside the mouth there is the palate, the tongue and the teeth. The teeth are fixed in the two jaws in a line and those two lines touch each

other. All the teeth are not of the same kind. The fore-teeth are single and the back teeth are double and are called mollars. The front teeth are used in biting or catching. The four canine teeth are used in tearing. The mollars are used in chewing. As corn is ground and becombs flour, so what is eaten is chewed under the mollars and becomes fine. The tongue brings that which is to be chewed many times between the teeth, and mixing with the saliva which comes out of the mouth makes it finer and soft. Then it easily passes through the throat into the stomach. As long as the eaten object is in the mouth the tongue and the palate taste it. The mouth serves also the purpose of speaking. Below the chest on the right side there is the lung from which breath is exhaled. All these, mouth, the lips, the tongue, the teeth and the palate produce human speech.

The nose informs the man of the smell, the tongue informs him of the taste; he hears with the ears, and he knows the form, colour and movements of objects with the eyes. The skin is useful in informing us of the property which can be known by touch. As mentioned above, the means by which the colour, taste, smell and such other properties are known are called the organs of sense. Man has got five organs of sense, namely, the eye, the ear, the nose, the tongue and the skin.

LESSON XXVII.

A brave little boy.

There is a small country in Europe called Holland. The meaning of the word Holland is hollow or low ground. The reason why such a name is given to that country is that in some parts of it the ground is lower than the sea and the people have to build a broad well of sand, earth and stone to prevent the water of the sea coming in. These walls are called embankments. If there is a small holl in these embankments, in a short time it widens; it becomes a large one and the sea water rushes in and cattle and men are carried away.

One evening a young boy while returning home from school saw water trickling from the dykes and exclaimed, "Oh ! what is this ! There is a hole in the embankment and water is flowing in a stream. Hans Vedder was a young boy but being industrious, took the first rank in the class and also stood first in the games of his school. Again if he saw something extraordinary, he asked his teacher or his father about it. His father had told him that if water was seen flowing from the dyke it ought to be stopped at once; otherwise there would be a big hole, the water of the sea would spread over the whole ground and the whole village would be washed away At first Hans thought of running to his father and telling him

about it; but in the mean time the stream of water began to increase in volume. Hans there and then thought of doing everything possible to stop water. He put the palm of his hand over the hole and remained sitting there. He hoped that some one passing by the way would come to his succour. An hour passed, two hours passed, evening set in, and at length it became dark but no one came that way. The whole night Hans sat in this manner. At daybreak a farmer was passing by the way and he asked Hans, "What are you doing there ?" Hans said, 'There is a hole in the dyke; I have closed it with the palm of my hand" That farmer said, " Ah, is there ? " and came running near him. He called aloud and so other men came and they blocked the hole. After wards Hans was carried away home because he became stiff with cold. All honour to such a brave boy.

LESSON XXVIII.

Copper and Iron.

Copper is found in the soils of many countries. In England there are several copper mines. Most of the copper in them is mixed with sulphur. Sulphur is separated from it by heating it. Some years ago pure copper was found in Australia.

It is thought that copper was the first metal that was used by man; because in very ancient times vessels and instruments were made of bronze.

Bronze is manufactured by mixing zinc with copper. Bronze does not become rusty like copper. Copper is much cheaper than gold or silver because it is found in great quantities. For one tola of gold we should get about 15 tolas of silver, and of copper, about 1000 tolas. Pies and pice are also made of copper. Copper plates are attached to both the sides of a ship so that it might not be corroded by worms and the part remaining in water might become smooth. Its plates are also used in some sorts of engravings.

Iron is the most useful of all metals and by the grace of God it is found in a great quantity. It is found in many countries. Some stones appear reddish and that is due to iron. It is found mixed with other metals and in order to separate it, the following method is used in England.

Iron is broken into small pieces and they are put in a furnace; along with them lime stone and raw coal are also put. Then it is greatly heated in a furnace. So the iron melts. And there is a hole in the ower part of the furnace through which the melted iron comes down in a vessel placed below and dust stones etc. remain behind. When that juice becomes solid it is cuch called iron. It is hard but brittle. Pans and such other things are made of iron.

In order that it may be forged it is again melted and much stirred like porridge. At last it is taken

out, and allowed to become cool and then it is much hammered; then the cast iron becomes wrought ison. Afterwards nails, locks; rings, and such other articles are made out of it.

LESSON XXIX.

The Fish.

The fish has no legs. In its back there is a knotted spine. It breathes the air that is in water. It has not got nostrils such as we have to breathe but below its head there are the gills like the fringe or a cloth and it breathes by them. The fish has got a bladder which it fills with air so that when it is full it swims on the water and when it wants to go down into water the fish pressesit; so it goes down to the bottom. The fish lays many eggs. There is a kind of fish which lays 4 millions eggs each time. If so many young ones live, they will be innumerable. But other sorts of fish devour those eggs and young ones; so their number is not multiplied.

The fish sees much and hears much, But they do not seem to have the power to make sounds. Because at times the same sort of fish comes to the surface of the sea in such numbers that for a mile round they appear on the surface of the sea but in spite of their numbers, no sound is heard from them; so it appears that they have not got the capacity of emitting sound. The smallest fish is about the size of the tip of a finger, while the

biggest is nearly 4 or 5 fathoms long. It appears that the fish has also sense. It is very anxious about protecting itself and about finding out a suitable place for laying eggs, but after laying them it does not care at all about them. There is a sort of fish that migrates from the salt water of the sea to the river and there lays eggs in the sand of the bank of the river. Again there is another sort of fish which goes hundreds of miles away to the river flowing in the sea, lays eggs there and comes back. Some fish annually go from one sea to the other.

LESSON XXX.

Truth is ever triumphant.

We all know this Sanskrit proverb. It means that truth is ever triumphant. At times a truthful man suffers from troubles but in the end he triumphs. The following story is a real fact and no fiction.

An old German clergyman John Kant by name was once going home after preaching in a distant village. He had to pass through a long forest. It was time for sunset. As he was passing along a narrow track some thieves came out from an adjoining thicket and surrounded him. The captain of the thieves said, "Holy sir, excuse the undue liberty we take but give us whatever you have." That old man dismounted from the horse

and gave away his purse, his watch etc. The thieves said, 'Have you got anything else ? The old clergyman replied, 'No. brethren, I have given you all that I had." The captain said, 'Now, sir, you can proceed." The old man had to go on foot. He had not proceeded far when something knocked against his hand. He examined it and said to himself, Oh, this is the gold lump which was sewn in the hem of my coat. It was good that so much remained with me" But ina short time his conscience began to say to him,' john Kant, you told a lie; you cheated the thieves' He at once returned. The thieves were there They were astonished at seeing the old man coming back, Holding forth that lump of gold before them, he said, 'Excuse me; I told a lie; I forgot to give you this gold." The thieves were much pleased with the honesty of the clergyman and returned to him all that they had taken from him. Kant blessed them and went his way.

LESSON XXXI.

Affection for the parents.

The mountain from the summit of which burning stones, smoke and hot lava comes out is called a volcano. Many years ago in a country in Europe an explosion of unusual violence took place in one of such mountains, and burning

lava flowed down rapidly on all the sides and whole villages were completely destroyed. The sky became filled with burning embers and ashes. At that time among the people of surrounding villages who escaped for their lives with valuable articles were two young brothers, who ran away bearing on their backs riches of a different type. The riches were such that they could never be obtained again by any means. Those riches were their parents and they fled away carrying them on their shoulders.

When the people saw the conduct of these two men they were much astonished. On the way by which they went, God so ordered it that every thing around was burnt but the lava did not reach there and so it remained green as before (or ever). The people of that place were ignorant but their hearts were good and so they believed that the place was saved by miracle on account of the merits of those boys and from that day the place was named "The Field of the Pious."

LESSON XXXII.

The Stag that looked into water.

A stag was looking into water. It was much pleased to see its shadow in the water Afterwards looking from the feet to the head it exclaimed "Oh, what a fulness of horns there is on my head

and it greatly adds to the beauty of my face."
So saying its eye fell on its legs and seeing them very thin it said, 'Everything I have is good but these thin legs put me to shame; instead of making such thin legs how fine would my bod have looked had there been no legs at all." While it was thinking thus some hounds came running from behind and on seeing them it ran for its life and began to hide itself in a thicket so that they might not see it. By so doing its horns were caught in a thicket and though it struggled hard to extricate them it could not do so and the dogs came nearer and began to overtake it. At that time it began to repent and said, "The very legs which I despised and said I should be better without, have delivered me from distress but the very horns about which I boasted have involved me in distress. How much better it would be had there been no such horns!" There is a proverb that what we think most of may soon disappoint us We should learn from this story that we should think well before finding fault with anything because due to thoughtlessness we despise some profitable things and disregard them and become pleased with beautiful looking things; but the yare sure to ruin us in the end.

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